

Registered.

L. No. 89

THE NUR AFSHAN

Vol. VII.

FRIDAY:—MAY 8th, 1903.

No. 19

EDITORIAL NOTES.

We present to our readers in another column an account of the so-called "Tinnevely Kidnapping case," of which the *Arya Patrika* has made a veritable mare's nest. When an editor can be found ready to condone a lawless act of mob violence, we begin to despair of the near approach of the day when the average man is willing to accord to the people social and religious liberty. It is scarcely more than two years since the Aryas at Rupar were the victims of mob violence. We sympathized with the Aryas then, because we have no sympathy with lawlessness. In the Tinnevely case, the court had recognized the right of the ladies to be guardians of the girl. It was the duty of the people to have disapproved that claim or else to abide by the decision of the court.

But it is, perhaps, too much to expect from our Indian reformers that they should accord any liberty of conscience to a woman. The rights of this young woman receive no consideration whatever. She claimed protection from her teachers. They gave it; and the court maintained the claim of the woman. The only thing left was to unlawfully seize and carry her off into the slavery from which she sought freedom. It excites something different from pity in one's heart, when enlightened young men cast in their sympathy with the unfeeling mob and against those who would defend the rights of a woman.

We mourn with all the friends of missions, and especially of the blind, on account of the sudden death of Miss Annie Sharp of Rajpur, formerly of St. Catherine's Amritsar. It is difficult to measure the value of the self-denying labours of such a Christian worker. Her untimely death brings dismay to those who had counted upon her so much in connection with the new and larger plans at Rajpur. But we must believe that, although the Master has called away his servant, He will supply the place left vacant. We extend our sympathy to her bereaved sisters and co-workers.

The following figures, taken from the *C. & M. Gazette* of April 26th, will show our readers the present status of the plague scourge in the Panjab:

"The plague figures for the province have taken another bound forward. The totals for the week ended April 18th are 27,932 cases and 16,869 deaths, as compared with 24,436 and 14,604 respectively, in the preceding week. Last week we noted that the weekly totals for the first time this year exceeded the corresponding totals of last year. The difference is still more marked now, for, while in 1902 plague was progressively decreasing in the Panjab at this time, this year it is still growing. Thus the number of cases for the corresponding week last year was only 21,083—or 6,869 less than in the week under notice. From the 1st October last to the 11th instant, the totals were 180,190 cases and 108,604 deaths. For the same period in 1901-02 the total number of cases was 229,885. With regard to district totals, Gujranwala, which showed a decrease last week, reports another large increase on this occasion, the number of cases being 6,395 and deaths 4,270. Lahore has jumped from three to five thousand, its total being 5,132 with 2,187 deaths. Other large totals are—Jullundur 3,712 cases and 1,905 deaths; Amritsar 2,979 cases and 2,024 deaths; Sialkot 1,833 cases and 1,145 deaths; Hoshiarpur 1,541 cases and 853 deaths; Ferozepore 1,012 cases and 661 deaths."

Probably no one man has done so much for Urdu and Hindi Vernacular literature as Dr. W. F. Johnson of Etawah. A list of his books and tracts presents the titles of no less than 253 publications. Many of these are volumes containing from 100 to 400 pages. Among them are such works as *Landmarks of Ancient History in Hindi*, *Hindi Proverbs with English translation*, *Commentaries on Haggai, Zechariah and Malachi*, *Commentary on Jeremiah*, and a *Harmony of the 4 Gospels*.

We are glad to know that we are soon to have from the same pen a *Commentary on the Gospel of Mark in Urdu* and the Roman character. Judging from the sample pages before us, this work will be a great boon to the Christian Church in India. We hope the author may be able to give us a *Commentary on the Four Gospels and Acts*.

He that forgives makes his heart a garden of blessing. It will be fragrant with joy and fruitful of strength.

MADE IN JAPAN

Current Thought and Incident.

"THE PROGRESS OF WOMEN DURING THE DECADE."

By Miss Abbott of the American Marathi Mission.

(Read before the Bombay Missionary Conference.)

OUR days fly as a weaver's shuttle. Ten years, what are they in the long web that has been spun in the loom of the ages! The dark heavy web that has been turned out for thousands of years in conservative India—so dark the colours, with but a glint of gold here and there, and a gay, tiny spot at long, irregular intervals that we must believe that the Prince of the power of darkness has stood at the head of the loom—the shuttle weaving for ever and for ever its woof of misery, ignorance, and shame, into the warp of superstition and wrong. How could the pattern change? Darkness guiding the dark threads through the dark ages?—yet the pattern has changed. Fifty years ago new shimmering lines began to appear in the fabric, the lighter shades have increased, the designs are purer and more effective. The Designer has not changed. The Divine Designer of the ages remains unchanged but the hand at the loom has changed. Some one is carrying out the God given patterns in a truer fashion. It is the beginning of a new fabric—dainty, strong, light, and serviceable. The fabric of women that the Indian looms turn out.

The past ten years have seen the greater change. To lay aside figure and deal with fact is more satisfactory, for facts are living things.

That the condition of women has improved in some places and to some extent, is universally conceded. It will be profitable to know in what parts of India the change has been more rapid; in what directions improvement has been made; and the trend of those improvements.

Thanks are due to those who have kindly given their aid by supplying statistics, without which this paper would be of small value.

Improvements are under the heads of—

1. Marriage.

2. Education.

3. Industries.

4. Christian work.

We take Marriage first, because marriage makes the Indian woman. Her birth is an incident; the life she lives is merely an outcome of her marriage; the wedding is the pivotal point.

Ten years ago, the infant of ten years might enter the marital relation! In 1892 after great seethings in the Vernacular press and boilings in the political pot, the age of consent was raised to 12 years! Two years more of child-life, two years more for physical development, how meagre it is! And yet it was a change for the better. The agitation of '92 has, however, done more than this.

Individuals and communities plead for 14 years as the limit of the age of consent, but Government heeded the majority which was mostly the mass of the ignorant and consequently the mass of the conservative. The leaven of progress began to work, however, and is still quietly pervading thought and action in this direction. In the North some castes have not given their girls in marriage until 14. In the South, the Mysore State has led the

charge in this respect. Other States we hear have already made or are considering the making of 14 years the limit. There is agitation everywhere in the Social Congress, in States, communities, and individuals; and the leaven will work, we hope, until the whole is leavened, and the brides of India are women instead of babes.

Progress can be reported also in widow remarriage. Individual cases are increasing. We have not heard of a State or community adopting the custom, but in the Bombay Remarriage Hall weddings have occurred between high caste Hindu widows and widowers. In Ahmedabad also there have been remarriages. From 1860—1891 there had been 60 of these in the Bombay, Bengal, and Madras Presidencies—in 1891, during the year, 11 remarriages; during the decade, 1891 to 1901, there were 72 remarriages. The agitation goes on feebly, but noble spirits are not deterred.

According to general opinion the educated young men are not averse to marrying a young widow, but are prevented by the censure and threats of the women of their families. This is said also, in regard to infant marriage. The women are ignorant and stand in the way. They are ignorant because they are married too early to have an education. The late Justice, Telang put it well when he said, "We seem to live in a vicious circle—we cannot raise the age of marriage for girls among any large portions of the community without a wide spread of female education; and on the other hand any considerable spread of education was hardly possible until the age of marriage was raised." There has been no great change in the last ten years since the people are not ready to step out of this vicious circle. In large cities, however, there is a growing indifference to the entering wedge. A year or two added to child-freedom might create indignation and opposition perhaps, but months more or less are winked at. A remarried widow is looked at askance, but for a while. A husband is too busy in his studies to care to call for his wife, and she is left to the maternal love and protection for a time that would have been shocking ten years ago. The mothers are now the ones to feel ashamed because their daughters have not been called for, though in their hearts, some at least secretly rejoice.

We believe that the telling influence upon child-marriage will be more and more the adult marriage of Christian girls. As the Famine and Plague have greatly swelled this number of Christian girls the last five years, we believe that physical and mental improvement among the Christian women will appear to be so great that the Hindu cannot but follow their example.

There is no great influence even now at work than the Christian home—the wife and mother a partner in the home, and not merely one of the servants or play-things of the mother-in-law.

What has been done then in Education the last ten years? Among Hindus very little has been accomplished in general education—a year or two more of schooling is something, even though not yet generally adopted, but it has not made itself felt in any appreciable way. No change to speak of in the Mohammedan community; among the Parsis, the percentage of literates has somewhat increased. The widows' homes and the orphanages for girls, however, which have brought thousands of women and girls under Christian influence, to say nothing of the natural growth of the Christian community, have raised the number of female literates. The number who can read and write in the different Christian Missions has increased from 50, per cent, in some places, to 600 per cent, in others.

The number matriculated or in college courses has but slightly increased as far as we can judge from statistics returned. The number of women who are properly called educated women have increased 100 per cent, and yet the aggregate seems infinitesimally small in comparison with the Christian female population. The numbers of women in the professions, that is, from clerks and teachers to professors of art, music, science and language have increased in the Bombay Presidency, according to Census Reports, 100 per cent. Of these 65 per cent. are in the Christian community. The increase under other religions is mostly in that of the Parsis, while there are some notable instances among the Hindus. Of women holding responsible positions the increase is not only in numbers but in quality. For instance the appointment of Lady Educational Inspectors in Madras and in Bombay.

The increase in Hindu female education can only be spasmodic and individual until early marriage is a thing of the past. While we may be thankful that education is on the increase, yet this ability to read and write is not in itself an unmixed good—complaints have already been heard that many of our boarding schools educate the girls beyond their station. They have just enough knowledge to despise work. But few, comparatively, can be used as teachers; some few are married, of these the large majority marry men either below them in book knowledge, or men who would appreciate in their wives their knowledge of field work and the cooking pot much more than their ability to read, even if it be the Bible. There is a fast-growing number who are not married; who will not marry. "It would be better to let them eat, drink, cook, and die all-unconscious that they had a mind, rather than to awaken a mental hunger that can never be fed." So we hear! It is for this reason that we see with great hope the tendency to teach women industries.

Ten years ago, a Christian girl at least, had, with but few exceptions, only three avocations before her—that of a wife, a teacher, and a Bible-woman. Now, for a bright educated girl there is open for her beside the professions of nurse and doctor, lawyer, author, editor of magazines, inspector of schools, &c. Ability and perseverance seem to be the only limit for woman's honorable professional career.

For the thousands of girls who would have made, as hundreds have already made, third-rate teachers and Bible-women there is something better adapted to their capabilities—work that will encourage self-respect, not self-conceit; activity not indolence, prosperity not poverty. Ten years ago industries for women were scarcely thought of. Lacemaking in the South was as flourishing then as now, giving employment not only to widows but also to the wives of Christians as an adjunct to the labours of their husbands. In the North, needlework was taught in some Zenanas and in one or two Homes for widows. Plain sewing and crocheting was taught in many schools and to a few Christian women. Not so much as a means of support as a means of furnishing spending money. Gold-thread embroidery in the Madras district was an industry also ten years ago, but whether to serve as an entrance into Mohammedan homes or given to the converts for their self-support we do not know. The great army of women and children whom the Famine has brought to the Missionary door, has necessitated a serious consideration of the question of their support. And while necessarily dependent at the first on outside help, the obvious thing to be done was to provide for their self-support. With this aim in view many industries have sprung up: Rug-weaving, Embroideries in silk, linen, Drawn-thread work, Weaving sarees, Field work, Gardening, Plain-sewing,

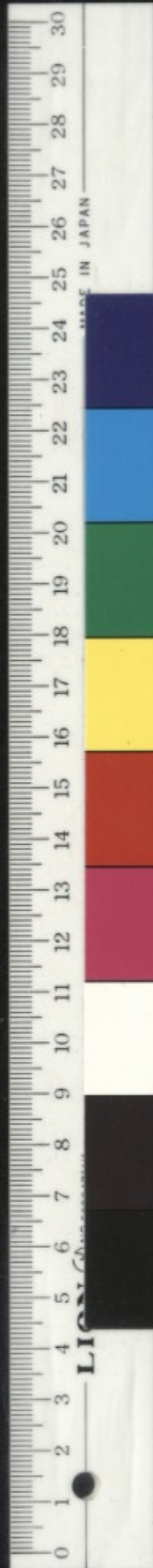
Basket-weaving, Chair-making, Chick-making, Embroidery of shoes, Rope-making, Bead-work, Lace-making.

Most of these are employments indigenous to the country, but taken from the men who had nearly the exclusive right and transferred to the women. As many of these are yet in the initiatory stage as women's work, one cannot definitely affirm that women knowing these trades and industries will necessarily be self-supporting; they may not be able to compete with the men, when left to themselves either in the quality or fertility of their production, nor in the ability to dispose of their goods. They may be for a long time dependent on Missions and men to give them work, but even this is much preferable to dependence on misery and poverty, and indeed in most cases the outcome will be natural and stable, and the income better assured if men and women fit their work into each other's hands and not each woman work independently for herself. As we look at it progress in this direction has not meant merely that so many thousand women and girls are learning things they did not know before, nor even that they are relieving their parents or husbands of the burden of their support by the annas of their daily wage—nor even that they have already begun to relieve the missionaries of some monetary anxiety. There is something more that these industries do for women. It keeps them from the gossip of the street, or the verandah of the chawl. It enhances their self-respect in that they find themselves capable of doing things, and in being able to bear their own burdens and help to bear those of others. Last but not least this independence has often saved a widow from selling her soul for a piece of bread.

These industries will largely solve the question as to what is to be done with the output of our girl's orphanages. The larger the community of Christian women the greater will be the demand for professional labour, but at the same time there will be a greater number who cannot enter the professions, or if they could, would not find a demand for their talent. We consider the general opening of industries to women as one of the greatest signs of progress in the decade. It is still but an opening, a start; but it is in the right direction.

Our next inquiry would be whether there had been tangible progress in the line of what is called mission work, teachers, Biblewomen, nurses and assistants in hospitals? No general statistics are available—of those received from different parts of India the rate of increase has been over 200 per cent. While the rate shows progress in itself still the most hopeful thing about it is that the quality has greatly improved. In 1891 the report was that many of the Bible-women especially were untrained, now they are mostly trained; the grade of the teachers is higher in nearly every report—while trained nurses and assistants doing Christian work in Hospitals are almost the product of the last decade. Bible schools, training schools and medical schools have more than quadrupled in the last ten years, which shows that while the increase in numbers is very hopeful the efficiency is greater in proportion. It is interesting to note in this connection that the same state of things is true in regard to female education among all religions in India. The aggregate increase is good and encouraging but the increase of those in professional avocations, and especially of those in places of responsibility and power gives great hopes for the future of women in India. It is a revelation of their capability for highest attainment. What is true now of the few may in future be true of a multitude. Although this aggregate increase is largely among the Christians, still room is left to include Parsis and Hindus.

After all, it is the spiritual progress of the women in



which we are the most interested. Has it kept pace with the physical and mental progress, or has the growth in these directions had a retrograde influence on the spiritual. This last we cannot believe, although some missionaries have expressed this fear for their own women.

It is life that gives growth—what is the new life that has quickened India? The life that has created a new growth, a responsible Indian woman? It can be no other than the eternal life which is the Son of God.—If this Power is working through head and hand, it can surely be doing no less through the spirit which is of its own substance. There may be less of Bible language freely used, but we believe there is a greater abundance of the fruit of the Spirit, a steadier flow of spiritual life in the heart and the home of the women, and a greater dignity of character born from the love of the truth that is in Christ Jesus.

Bombay Guardian.

MR. RAMKRISHNA'S QUESTION.

TO THE EDITOR OF THE EPIPHANY.

Dear Sir,—In your issue of the 11th April 1903, Mr. Ganga Prasad of Allahabad, apparently an Arya Samajist, has, in his attempt to answer Mr. Ram Krishna's question, called the doctrine of Incarnation through Christ as false and Christianity as unphilosophic and unreasonable as is Hinduism. He also asks how can that book be true in which is written 'and He left off talking with him and God went up from Abraham' (Genesis xvi. 22). Is God a man? Does He talk as we do?

1. As to the doctrine of Incarnation, will he please state why it is false?

2. He would do well to compare the following quotations from the Rig Veda, Mandalas, Hymn 22, with the one given by him from the Book of Genesis:—

"O Agni, hither bring to us the willing spouses of the Gods."

And Twashtar, to the Soma draught.

Most youthful Agni, hither bring their spouses, Hotra, Bharati, Varutri, Dhisbana, for aid.

Spouses of heroes, goddesses, with whole wings, may they come to us.

With great protection and with aid.

Indrani, Varunani, and Agnagi hither I invite.

For weal to drink the Soma juice."

Will he please state:—

(a) To whom this hymn has been addressed, whether to God or Fire; if to God, was it decent on the part of the author of the hymn to ask God to bring with Him to the Rishis the willing spouses of gods to drink the Soma juice and be merry?

(b) What is meant by 'gods' here? Were not the Vedic Rishis polytheists?

(c) Who was Indra; is it an epithet of the Supreme Being, or one of numerous gods worshipped by the Rishis? If Indra is another name of God, who was Indrani? Was not she his wife? Is Agnagi the name of Agni's wife?

Ridiculous it is to ascribe wives to the Holy One, and yet your correspondent is not ashamed of inviting Mr. Ram Krishna to accept the Vedas, an accumulation of myth and human fancies!

(d) 'Beautiful Vargu come, for thee these Soma drops have been prepared' (Rig Veda, Mandal 1, Hymn 2, Verse 1).

Here by 'Vargu' is probably meant God; if so, has He legs, a mouth, stomach and everything also that a human body has, that He was asked to come and drink some

juice? Why was He asked to come when He is omnipresent?

Is it stranger that God talked with Moses than that according to Vedas He drinks and eats as we do?

I think it is enough to satisfy the undue zeal of your correspondent; in case it does not, there are some most obscene and indecent verses in the Vedas, which I hope he will not oblige me to quote.

What is there for Mr. Ram Krishna's salvation in the Vedic mythology that should prevent him from coming to Christ? Perhaps Mr. Ganga Prasad will kindly take the trouble of telling me that. But he must remember that criticising Christianity will be no argument that the Vedic religion is true. Let him say what is beautiful in the Vedas that one should prefer them to Christianity.

BHARATPUR. Yours faithfully,
MOHAN LAL.

BIRDS AS OMENS.

The American Field records as a fact that, when an epidemic of cholera threatens a certain locality, the birds leave the neighborhood a few days before the appearance of the scourge. This was noticed in connection with the recent outbreak of the epidemic at Hamburg. In 1884, the same phenomenon occurred at Marseilles and Toulon, where all the birds, as if actuated by a common impulse, abandoned the plague-stricken cities, and took up their abode at Hyeres, which was fortunate in escaping the plague. The great influx of birds at the time was much commented upon by the inhabitants. In 1872 all of the sparrows left the town of Prezemysl, Galicia, two days before the appearance of the pest, and not a single bird returned before the end November, when the cholera had entirely disappeared. Let us hope that the birds may remain with us this summer.

SALT IN AUSTRALIA.

Salt working is an important industry in South Australia, and it is steadily growing. The returns for 1900 show that 32,574 tons of salt was gathered, and between 300 and 400 men were employed in the work. York Town, or York Peninsula, is surrounded by large lakes, the largest of which is Lake Fowler, 2,400 acres

Basant Ram and Sons:
Photo Engravers and Artists, Lahore.

Photo Process Blocks

FOR ALL CLASSES OF ILLUSTRATION
High Class, Half-tone and
Line Blocks on Copper & Zinc
IN THE MOST ARTISTIC STYLE FROM
PHOTOGRAPHS, DRAWINGS, ETC.
For Illustrating Books, Catalogues,
Price Lists, Magazines, News-
papers, etc.

For specimens write to

Basant Ram & Sons

PHOTO ENGRAVERS AND ARTISTS,
LAHORE.

in area.
seasonal
large ex
stage h
salt i
shovel
from th
instruct
from in
blindnes
panies a
operatio
geologic
Gypsum
used for

In hi
Preside
the shot
much m
goes int
sermon
labor of
a regula
makes a
use a lo
a while
and he l
hits. T
true of t
counts i
that is n

Many
spotsme
Some w
form th
that on
were, w
received

In ev
ed with
fully ar
beak of
thus for
wounds
One
verely w
covered
which h
and so
and pro
fairly ne
each oth
power —

A kee
spoken i
Street.
health
birds nev
enough.
and ever
the house

in area. In winter the lake is filled with water by the seasonable rains, but in summer the whole lake is one large expanse of beautiful white salt. As soon as this stage has been reached, men are put on to gather up the salt into heaps with wooden rakes or scrapers, ready to be shovelled into drays or trucks for transport. The glare from the crystalline expanse is so strong that the men are instructed to wear smoked glasses to prevent their eyes from injury, but many of them prefer running the risk of blindness to compliance with this order. The large companies are working the salt deposits—the Castle Salt Co-operation and the Colonial Salt Refining Company. The geological formation is later Tertiary and limestone. Gypsum deposits also abound, and large quantities are used for manufacturing artificial manure.

THE SHOT THAT COUNTS.

In his speech to the graduates at the Naval Academy President Roosevelt said, "The only shot that counts is the shot that hits." If that is so in naval warfare, how much more true it is of pulpit ammunition. A preacher goes into the pulpit loaded to the muzzle with a great sermon upon which is the smell of midnight oil, and the labor of long and weary weeks. When it is fired off it is a regular battery from the heaviest artillery, but while it makes a great report, it hits nobody. It is attempting to use a long-range gun in a hand-to-hand encounter. After a while another comes along with a petronel or a carbine and he hits some one every time. He aims at a mark and hits. The other aims at a crowd and misses. It is just as true of the pulpit as it is of the cruiser—the only shot that counts is the shot that hits, and it is the close-range shot that is most likely to hit.

Vanguard.

How Birds Dress Wounds.

Many birds, particularly those that are the prey of spotters, possess the faculty of skilfully dressing wounds. Some will even set bones, taking their own feathers to form the proper bandages. A French naturalist writes that on a number of occasions he has killed woodcock that were, when shot, convalescing from wounds previously received.

In every instance he found the old injury neatly dressed with down plucked from the stem feathers and skilfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster was thus formed, and in others bandages had been applied to wounds or broken limbs.

One day he killed a bird that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of net-work of feathers, which had been plucked by the bird from its own body and so arranged as to form a plaster, completely covering and protecting the wound surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabric of great protective power.—Youth's Chronicle.

A GRUMBLER REBUKED.

A keen-witted Yorkshire man said of one who had just spoken in a meeting: "I see our brother lives on Grumbling Street. I used to live there, myself, but I never enjoyed good health. The air was bad, the house bad, the water bad. The birds never sang in the street and I was gloomy and sad enough. But I fitted. I got into Thanksgiving Avenue; and ever since then I have had good health. The air is pure, the house good. The sun shines on it all the day; the birds

MAKHZAN I MASIH

A FORTNIGHTLY MAGAZINE.

in English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

RATES OF SUBSCRIPTION.

Ordinary per annum Rs. 2/5

Salaries less than 40/ per men Rs. 1/8/

Salaries less than 15/ " Rs. 1/

SAMPLE COPIES SENT FREE.

Address, MANAGER, MAKHZAN-I-MASIH

ALLAHABAD.

THE NUR AFESHAN.

A Persian Urdu Christian

Newspaper

20 PAGES ROYAL 4to. of

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only ... Rs. 2 8

English only ... 2 8

Urdu and English ... 3 8

Terms strictly payment in advance.

RATES OF ADVERTISEMENT, ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One eighth Column	3 Rs.	5 Rs.	9 Rs.
One-fourth " "	5 "	9 "	16 "
One-half " "	9 "	16 "	30 "
One " "	16 "	30 "	60 "
Full page	40 "	75 "	150 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

THE PUNJAB MISSION NEWS.

A monthly record of Missionary Life, Thought and Effort.

All friends of Mission work are invited to support and contribute items of news to this journal.

SPECIMEN COPY FREE

TERMS OF SUBSCRIPTION.

Yearly including postage ... Rs 2 8

English Subscription ... 3s.

Address:—

THE EDITOR, PUNJAB MISSION NEWS, LAHORE.

are always singing, and I am as happy as I can live. Now, I recommend our brother from Grumbling Street to flit. There are plenty of houses to let on Thanksgiving Avenue, and he will find himself a new man if he will only come. I shall be right glad to have him for a neighbor." A good many people live on Grumbling Street. It is very crowded there. Move this year into a cheerier, wholesomer and happier place.

Notice.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For particulars as to Staff, Fees, Hostels etc.

Apply to

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE INDIAN STANDARD.

A Monthly Missionary Magazine.

The Organ of the Presbyterian Alliance of India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor, The Rev. F. H. Russell, M. A., Dhar, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

NOTICE.

ALL INDIA SUNDAY SCHOOL EXAMINATION 1903.

Subject. The international S. S. Lessons and Golden Texts for the first half of 1903.

Divisions. (a) *Teachers*; (b) *Seniors* i.e. those who are 18 years of age and over; (c) *Middlers* those from 13 to 18 years of age; (d) *Juniors* those under 13 years; (e) *Viva Voce* Examination for those too young or too illiterate to write their answers. *The ages to be counted are those of next birthday.*

Date. July 18, 1903 between 7. and 10 a. m.

Will all S. S. Superintendents and Missionaries in the Panjab, who are preparing Scholars for this Examination, kindly remember to send in a list of the divisions, languages and numbers of their candidates, during the month of May, to the Auxiliary Secretary:-

J. I. Hasler, Delhi.

Christian Boys' High School at Ludhiana.

This is a Boarding School for Indian Christian boys, providing ample accommodation and appliances suited to promote physical, moral and religious culture.

TERMS.

Board and Tuition per mensem	Rs. 5 0 0
Two from the same family, each	" 4 8 0
Three or more from same family, each	" 4 0 0
Books & Extra.	

WRITE FOR A CATALOGUE TO

THE PRINCIPAL

COMMERCIAL DEPARTMENT.

The Christian Boys Boarding School at Ludhiana has arranged to open classes for BUSINESS TRAINING. The subjects taught will be TYPEWRITING, STENOGRAPHY and BOOKKEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

The Principal, C. B. B. School,
Ludhiana.

Jinrickshas, Crokonole and Carrom Boards.

The crokonole boards are combined and marked so as to provide for the five games of Crokonole, Carroms, Checkers, Chess and Backgammon. Rings for Crokonole and Carroms, with printed rules for these games, are included in the Price: Rs 9.

Jinrickshas range from Rs. 75/ to 150.

Address, Christian Boys High School, Ludhiana.

Persian Rugs.

These rugs are made in limited quantities and sizes at Rs. 9 per square yard.

Address, Christian Boys High School, Ludhiana.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS

in attendance upon

THE JUMNA MISSION HIGH SCHOOL, ALLAHABAD

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.

Lodiana Mission Press.**PRINTING AND BINDING****of all kinds**

done in

THE BEST STYLE

and at

REASONABLE PRICES.*We print in***English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.**

Address orders to

M. Wylie, Manager.**BUBONIC PLAGUE.**

1. THE HISTORY OF THE PLAGUE. C.L.S. in Persian Urdu, Price 6 pie each or Rs. 3/- per 100 copies.
2. BUBONIC PLAGUE, By Dr. D. N. P. Datta, M. D. M. S. Edin, Civil Surgeon, Hoshiarpur—IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

In these times of plague recrudescence, every Missionary should have our literature on the History, Danger, Symptoms and Treatment of Plague. We are ready to receive orders for the above booklets which will be sent V. P. P. at the prices quoted, plus the postage.

Address **THE MISSION PRESS, Lodiana.****Sunday School Helps.**

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to the MANAGER of
THE NUR AFSHAN, LODIANA.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

BACK NUMBERS of the Illustrated Leaflets may be had so long as they last at

4 ANNAS PER 1000.**FOREIGN TELEGRAMS.****CORDIAL SPEECHES**

London, April 2.

At the banquet to King Edward at the Quirinal last night, King Victor Emmanuel, in a speech, said that he hoped that the friendship between the two Crowns and the two peoples would be permanently maintained and become even more solid.

King Edward replied: "I have full confidence that the long-standing friendship between the two countries will never cease. Both love liberty and free institutions, and besides keeping them before us, we shall occupy ourselves in the maintenance of universal peace."

MILITARY REVIEW.

A review of twenty thousand troops took place at Rome this morning in the presence of King Edward. The weather was brilliant, and it was a splendid military display. His Majesty received a perfect ovation everywhere.

THE VISIT TO THE POPE.**THE RECEPTION.**

His Majesty's visit to the Pope this afternoon was marked by all the ancient splendour of the Vatican. The Papal Guards lined the corridors, and the Papal dignitaries received and conducted the King, with the greatest ceremony, to the Secret Chamber.

THE MEETING.

There His Holiness met the King and invited him to enter his cabinet, where twenty minutes was spent in an interview with the Pope alone.

His Majesty's suite were afterwards presented to His Holiness; the whole visit lasting half an hour.

AMERICAN IMPRESSION.

London, April 29.

In the absence of official statements it is believed at Washington that Russia's demands on China are only tentative, and that the eventual reduction of the demands is fully contemplated by Russia.

ATTACKS ON TURKISH BUILDINGS.

London, April 30.

A band of a dozen men last evening attacked the Ottoman Bank at Salonika with dynamite bombs, and overpowered the sentries. The bank was burned and two persons killed. Three men were arrested, but the rest escaped.

Simultaneous attacks were made on the Turkish post office and other buildings, in which several were killed and wounded and numerous arrests made.

A HUNDRED LIVES LOST.

London, April 30.

The coal mining townlet of Frank at the entrance to the Crow's Nest Pass in the Rocky Mountains has been overwhelmed by the fall of an immense mass of mountain which towered above. One hundred people were buried, and the river was dammed, flooding the site of the townlet.

THE ALBANIAN TROUBLE.

Two members of the Albanian bodyguard of the Sultan of Turkey, while driving through the European quarter at Constantinople, caused much alarm by firing their revolvers at the Imperial escutcheons displayed in the public buildings. The act is interpreted as a protest against the scheme of reforms. The Russian Ambassador has urged the removal of the bodyguard of Albanians, as its presence at the palace paralyses the will of the timid Sultan.

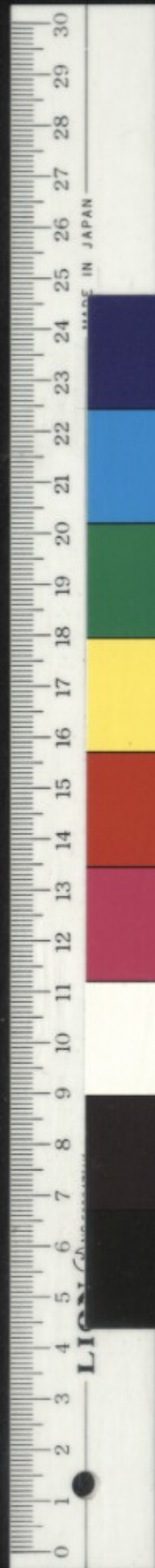
THE REBELS IN THE PHILIPPINES.

An American force, led by Major Peshine, recently attacked Bacolad, the stronghold of the rebellious Ladrones in the Island of Mindanao, one of the Philippines. The enemy were quickly overwhelmed.

DEPARTURE FROM ROME.

London, May 1.

King Victor Emmanuel and the Italian Princes accompanied



King Edward to the station, where Their Majesties bid a cordial farewell to each other.

WELCOME IN PARIS.

The King arrived in Paris this afternoon in fine weather, wearing the uniform of a Field Marshal, with the Legion of Honor. He was welcomed at the station by President Loubet, who was surrounded by a group of officers and officials. The troops presented arms, and the bands played "God save the King!"

ENTHUSIASTIC POPULACE.

The King's reception in Paris was highly gratifying. His Majesty and M. Loubet drove through the densely packed streets, in which were displayed a profusion of bunting and other decorations to the Embassy.

His Majesty's reception throughout was most hearty, and crowds afterwards gathered outside the Embassy enthusiastically shouting "Vive le Roi!"

THE KING'S VISIT TO FRANCE.

Madras, May 1.

In connection with the King's visit to France great enthusiasm prevails in Pondicherry to-day. The Governor has issued an *arrête* proclaiming to-day a public holiday in honour of the King of England and Emperor of India's visit to France. All offices, schools, etc., are closed, and public buildings decorated. His Excellency desires to strengthen the present *entente cordiale* between the French and English residents in the Colony by every means possible, and he asks the citizens generally to co-operate with Government in securing the success of the demonstration on this great public occasion.

INTERVIEW WITH PRESIDENT.

London, May 2.

President Loubet received King Edward at Elysee last evening, and the interview lasted twenty minutes.

His Majesty then returned to the Embassy where he received an address from the British Chamber of Commerce.

SIGNIFICANT SPEECH BY THE KING.

The King's reply to the British Chamber of Commerce address in Paris was unusually warm. His Majesty said: "Providence has designed that France should be our near neighbour, and I hope always our dear friend. All misunderstanding and differences of the past are happily removed and forgotten, and I trust that the friendship and admiration we all feel for the French and their glorious traditions may develop into a sentiment of the warmest affection and attachment."

The King's reply to the British Chamber of Commerce in Paris is regarded as extremely important.

THE EXPLOSIONS AT SALONIKA.

London, May 2.

An infernal machine factory has been found in a shoemaker's shop communicating by an underground passage with the Ottoman Bank at Salonika.

Probably one hundred Bulgarians were killed at Salonika during the recent outrages.

REPRESSION OF THE ALBANIANS.

London, May 3.

The Sultan has assured M. Zinovieff, the Russian Ambassador, that active measures are being undertaken to repress the Albanians.

STATE OF SIEGE.

A state of siege is proclaimed at Salonika.

Italy and France are sending warships there.

A PROPOSAL FROM LANCASHIRE.

London, May 2.

A joint conference of cotton employers and the Parliamentary Association, held at Manchester passed a resolution to ask Lord George Hamilton to receive a deputation urging the abolition of the cotton impost and countervailing duties in India.

London, May 2.

The Emperor William has arrived at Rome, and met with a cordial reception.

SEED FOR SOWERS.

The Christian Literature Society of the Panjáb is exceedingly anxious to call the attention of all Missionaries and Christian Workers to the series of new tracts for use among Hindus and Muhammadans.

This series now numbers

TWENTY-FOUR TRACTATES.

Price One Pice each.

The Panjab Branch of the C. L. S. has also begun the issue of booklets at *One Anna each*. Of these two are now ready:

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.

2. *The Home of the Rishies*, by Rev B.B. Roy.

Address

THE C. L. S. DEPOSITORY, LODIANA,

THE PANJAB RELIGIOUS BOOK SOCIETY, LAHORE,

THE N. I. TRACT SOCIETY, ALLAHABAD,

THE M. E. PUBLISHING HOUSE, LUCKNOW.

Two Useful Books.

Every good book added to the libraries of our Indian Christian homes becomes a source of blessing to the Church and to Society at large. Two such books have been recently published in Urdu by the Christian Literature Society (Punjab Branch).

1. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr Huntly, 320 pp., 12 mo. Boards 4 as. and Cloth and Gilt letters 8 as.

2. *Rampál Singh's Surrender*: by Miss Louise Marston, 143 pp. Royal 16 mo., Cloth 4 as. and Boards 2 annas.

This book is published also in Roman Urdu at same price.

Apply to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW, ALLAHABAD AND LODIANA.